

# The Athenian Mercury:

Tuesday, July 3. 1694.

Quest. 1. **Y**ou have given me such satisfaction by answering several of my Queries, that I'm desirous to request the solution of these two; on the former depends my sole Quiet, in resolving of which with speed, you will add to your former Obligation. I have two Children, Twins, both men grown, one black, the other fair, one short, the other tall, one comely, the other deform'd, one temperate, the other extravagant, one dutiful, the other disobedient, the latter tells me when he makes promises to Heaven to reform he can't keep them, and believes it lies no more in his power to change his Nature than his Features; surely this difference must proceed from an over-ruling power, and if so, Query, May I not reasonably believe it not consistent with the infinite being to punish his Crimes in the next World, when he is naturally evil?

Ans. We are all so by Nature, and the Inclination is doubly confirm'd by Habits in some, yet that won't be found a reasonable Excuse for them, since God has put all in a salvable Condition, and has promised his Grace to assist us in our Duty, if we persevere in the asking of it, and do our parts towards the attaining it; which is all outward Acts, as restraining from Intemperance, doing Justice, performing Charity, and an external service towards him, for thus much is in our own power, tho' those Persons that have accustomed themselves to a contrary Practice, will find it some thing the more difficult, but if it be done with sincerity, tho' the Affections are not so much engaged at first as they ought to be, yet God Almighty will accept of the hearty Endeavours, and in his time reward them with a greater Conquest over their Inclinations. But if they won't do their part there's no reason they should be saved whether they will or no, and your Son can't expect that God should alter his eternal Decrees upon his account, and he has declar'd that the Impenitent shall perish. If your Child, notwithstanding your good Advice and Commands will throw away himself, you must pray for him, but not concern your self so as to do you any Injury; since the fault is none of yours, and tho' he is your Child, his continuing in vicious Practices may justly and reasonably lessen your Affection for him.

Quest. 2. For some years past, I have given liberally to a blind man, who being askt if he had not a good Benefactor? replied yes, but he'd return all he had received, to see me hang'd, Query, Whether this be ingratitude?

Ans. No, since he'd only do something for the raising of you, who have done so much for him, thro' a sense of the wickedness of this world, and therefore in kindness would be willing to give you a life out of it.

Quest. 3. My Father has settled me at the Inns of Court, but with so small allowance that I'm oblig'd to live very much in my Study to avoid all Occasions of Expence, by which I have more time to my self than I can or indeed is necessary to be spent in that Study. I shall therefore desire your advice, in what I might spend the remainder of my time in; that might be beneficial and profitable, after my hard-crabb'd Studies. I shall refer my self wholly to you, and beg your speedy answer, which will extremely oblige me. Buss.

Ans. Divide your time betwixt Divinity, Mathematics, and Philosophy.

Quest. 4. When there's a Dispute concerning the Rights of Princes, whether may a man with a safe Conscience re-

main indifferent and neither take part with the Conquer'd nor the Conqueror?

Ans. Certainly Solon thought not, when he even made it Capital to stand an idle Spectator when the Common-Wealth was divided into opposite Parties: However 'tis the Religion of all Nations to the Conqueror, so far at least, as to live quietly under him where he gives Protection.

Quest. 5. There was a Person, a meer Stranger, that in the Year, 1689, Came down to Norwich, and after he had laid some time in a Publick House, desired to have private Lodgings, which were accordingly procur'd for him. When he had been there about a Month (pretending himself a Knight, which Title he did not at first own) he Marries his Landlady (she being a Widow) and soon after sold as much of her Estate (with all her Household-Goods) as he could, and brought the Money away to London, promising (at his Departure) that he would Return in a Fortnight, and she never saw him since, but she has received Letters from him to invite her up; however (Circumstances being so Dark) she was perswaded by her Friends to stay below, yet she had an Inclination to the contrary, and would at this present come up and seek for him, tho' she don't know where he lodges (for he never would tell that:) Query, Whether it be better for her to come, or stay, and how she may find or hear of him?

Ans. It's improbable that the Gentleman (who perhaps may have some just reasons for what he does, tho' it appears a little Strange) should send for his dear Spouse, without giving directions where; and therefore how easy a thing is it to imploy an Acquaintance here in Town, who if not out of friendship, yet out of Curiosity would enquire and see whether it would be prudent for her to come up, or whether he would not think it proper, after the Estate to tell the Wife too, into some of the Plantations to learn more Sense, when she Marries the third Husband, or at least to teach others how cautious they should be in a Business of so great Consequence.

Quest. 6. I find mentioned in a Book entitled *Batman upon Bartholme*, Printed in the Year, 1582. p. 167. A way of discovering ones mind by Letters held towards the full Moon in a clear Night, which the Author saith, one that is privy to the Matter, may see and read in the Circle of the Moon, at a great distance from him that wrote them, and that it was formerly practis'd by Pythagoras, and at the time of his writing the Book, not unknown to some, and particularly to himself. My enquiry hence is, how far the Testimony of the aforesaid Authors, knowing the way to do this may be believed, and whether it be a thing practicable or not? I desire also to know, who amongst your Society is eminent in Mechanical experiments, and likeliest to judge of the feasibility of them, and how I may have a Correspondence with him, if I can have leisure for it, for I have thought of a great many, which I believe would be very profitable to the Publick if done, but of too great Charge to be try'd by one in my Circumstances. I have thought of making Mills to go with a small quantity of Water



Water in Houses, and of others to go with Weights, which I am very confident, I could by Gods permission and blessing effect, if assisted with necessaries. I have many Experiments also for the improvement of Navigation, as for the finding out of the smallest Leakes and stopping both them and the greatest very speedily, and one I have of Evacuating the Water in a Ship without Pumping or any Mans Labour; which I am as fully perswaded of the certainty of as if I had seen it, and can so plainly demonstrate it, as to satisfy any one that desires it. I have divers new Ways of draining, and drawing up Water in great quantities that I think are not known: I am sure not common, which I would be glad to make that advantage of them: I think they might be of, if in use.

Ans. As to your Lunary Letters, your Author, no doubt had a Head that was a little a kin or at least influenc'd by the Planets; we know such things are related of Pythagoras, as well as strange things about his virtual Arts, which we can by no means assent to, there are so many things that are really in Nature whose Causes we are Ignorant of, that we know no reason why we should trouble our selves with Improbabilities, much less Impossibilities: As for your Mechanical Experiments of them, please to give us a Draught of any of 'em in Paper, you shall have our Thoughts upon 'em, and we have transcrib'd your whole Letter wick possibly may find some Encouragement by this Publication.

Quest. 7. Since 'tis generally agreed that Religion is for the most part the Effect of Mens Education, is it not uncharitable of Athanasius to damn every one that is not of his Creed?

Ans. 'Tis a false Presumption, Religion is not generally agreed upon to be the Effect of Education, as to its Essence, for all good reasonable Men are of the same Religion, perhaps the Prejudices of Education make some inconsiderable Differences as to the Modes or Manners of its Performace. As to what relates to Athanasius, he would heartily wish he had not been so very peremptory in his Determination: we have not only Charity enough, but a great deal of Reason to believe, that there are Millions in Heaven that never understood, consequently believ'd not what he meant by some Passages, particularly the Term Substance, which is equivocal enough in Common Philosophy, much more when apply'd to such things as our finite Minds can have no adequate Idea of.

Quest. 8. I desire to know how these two Places may be made true, first St. Mathew says that the Thieves who was crucified with Christ mocked him, Math. 27. 44. and St. Luke says that it was one of the Malefactors, Luke 23. 39.

Ans. Being both wicked Men, 'tis not improbable but they both mocked him at first,

but one of 'em afterwards repenting, and being convinced of the Injustice of our Saviours Sufferings, reproved the other, which last act St. Luke only takes Notice of, the former not being necessary to his Design, which was to show the Mercy of God, and to encourage Repentance tho' never so late.

## Advertisements.

☞ **T**He Second Volume of the French Book of Martyrs, or History of the Edict of Nantes, is now publish'd in English, with Her Majesties Royal Priviledge, and ready to be delivered to the Subscribers upon the Terms mentioned in the Proposals, (notwithstanding this Volume is ten Sheets more than was at first promised) provided they send in their Receipts and second Payments to John Dunton at the Raven in the Poultry. The Third and Fourth Volumes (for which no more Subscriptions will be taken in) are also preparing for the Press, and comprehend (with the two Volumes already published) all the Persecutions that have been in France from the beginning of the Reformation there, down to this present time.

☞ **P**leasure with Profit, consisting of Recreations of divers kinds, viz. Numerical, Geometrical, Mechanical, Statical, Astronomical, Horometrical, Cryptographical, Magnetical, Automatical, Chymical and Historical. Publish'd to Recreate Ingenious Spirits, and to induce them to make farther Scrutiny into these and the like Sublime Sciences. By WILLIAM LEYBOWN, Author of Cursus Mathematicus. To this Work is also annexed, A Treatise of Algebra, according to the late Improvements, applied to Numeral Questions and Geometry: With a New Series for the speedy Extraction of Roots; as also a Converging Series for all manner of affected Equations. By R. Sault, Master of the Mathematic-School in Adams Court in Broadstreet.

☞ **M**an made Righteous by Christ's Obedience: Being two Sermons at Pinners-Hall with Enlargements, &c. Also some Remarks on Mr. Mather's Postscript, &c. By Daniel Williams. Printed for John Dunton at the Raven in the Poultry.

**O**N Ludgate-Hill, next Door to the King's-Arms Tavern near Fleet-Bridge, any person may be furnished with a Water for taking away the Freckles, Pimples, Worms and Morpew in the Face, Elixir Salutis, Balsamum Vitæ, Tinctura Vitæ. An excellent Water and Ointment for the Eyes. Ointments for the Rickets, Burns, Scalds, Wounds, Aches, Sprains, &c. Powders, Demirifices, Elixers, Essences, Oils, Spirits, &c. For the easing and curing of most Distempers incident to humane Bodies. Prepared and Sold by B. L.

☞ **I**N Grays-Inn-lane in Flow-yard, the third Door, lives Dr. Thomas Kirlew, a Collegiate Physician, and Sworn Physician in Ordinary to King Charles the Second, until his death; who with a Drink and Pill (hindring no Business) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finished: Of the last he hath cured many hundreds in this City, many of them after Fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quart, the Pill 1 s. a Box, with Directions; a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the causes of Dropsies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. Take heed whom you Trust in Physick, for it's become a Common Cheat to profess it. He gives his Opinion to all that writes or comes for nothing.